

the guardian of men, the consumer of the
Md&shasas;
 thou art great, tiou the never-absent
 guardian of
 the (worshipper's) house, tne protector
 of heaven,
 ever present in the dwelling.¹

20. 0 thou of brilliant wealth, let not
 the *Rakshasa*
 enter us, nor the torment of the evil
 spirits; AGKNI,
 drive away further than a *gavyuti** from
 us poverty,
 hunger,³ and the strong demons.

STFKTA II. (LXI.)

The *RisJii* and metre are tne same; the
 deity is INDBA.

- Varga 1. May INDRA listen to both
 these our hymns;⁴
 " may the mightiest MAGHAYAN come to us,
 (pleased)
 with our devoted offering, to drink the
Soma.⁵
2. Sim, self-resplendent, have heaven
 and earth
 formed as the showerer, him (they have
 formed) for
 strength; therefore thou sittest down first
 of thy
 peers; thy mind loves the *Soma**
3. INDRA, possessor of much wealth, pour
 the effused
Soma within thee; possessor of (bright)
 coursers, we

¹ Sama Veda, I. 1. 1. 4. 5.

² This is a measure = two *Terasas*. Sayana adds
 that it implies
 an un limited distance.

³ Sayana explains *hhudham* unnecessarily as
Icshapayitdram,
 "the destroyer."⁷

⁴ *i.e.* whether recited (*sa&tra*) or sung praises
 (*stotra*).

⁵ *jSdma Veda*, L 3. 2. 5. 8;' II. 5. 1. 14. 1.
(*Safrdchyd dhiyd*
should rather mean, "come to us with thy whole
mind," cf.
viii. 2. 37.)
⁶~ *Sdma Veda*, II. 5. 1. 14. 2.